1: Holmberg--81 (1941-42) 1950 Siriono
587

"Although marriage between a man and his father's sister's daughter is forbidden, I did, however, find one instance of a secondary marriage between a man and his father's sister's daughter's daughter, i.e., his first cross-cousin once removed through his father's sister. But marriages of this kind are exceptional (secondary, etc.) rather than the rule."

1: Holmberg--83 [2] (1941-42) 1950 Siriono
116, 586

"The children of divorced couples always remain with the mother. The father changes his residence back to that of his relatives or to that of his new wife. He continues to supply his children with food, however, at least until the mother remarries. Relations between divorced couples are not particularly strained. No stigma attaches to a divorced woman, and she may even occasionally indulge in sex with her former husband."

1: Holmberg--81 [3] (1941-42) 1950 Siriono
116, 587

"Except for the existence of such upsetting factors as polygyny, divorce, death, sororate, levirate, etc., more marriages between preferred cross-cousins would likely occur. Because of one or another of these factors, however, there seems to be a tendency on the part of the adult men to marry younger second wives who stand in a classificatory, rather than a real cross-cousin relationship to them. Hence, when a young man reaches marriageable age, he may find that his first cross-cousin has already been taken to wife, and he is forced to marry a classificatory cross-cousin instead of his rightful spouse."

1: Holmberg--81 [4] (1941-42) 1950 Siriono
116, 587

"In addition to acquiring a wife by cross-cousin marriage, a man may also obtain a first, second, third, or fourth wife by means of the sororate or the levirate both of which are practiced by the Siriono. Of the four plural marriages in one of the bands, three were between a man and two or more sisters. In the fourth, the man had acquired his second wife through the levirate. There is no set rule, however, that a man who marries a woman must also marry her sisters, or that a man must marry the wife of a brother on the occasion of the latter's death. If a man desires these wives, however, he has first claim upon them, and he usually takes advantage of his rights if the woman is young or otherwise desirable."

1: Holmberg--82-83 (1941-42) 1950 Siriono
116, 587, 595

"Polygyny is allowed, and sororal polygyny is preferred. Four of the fourteen marriages in the band of Eantándu were plural marriages, and three of these were sororal unions. Only in one instance was a man married to as many as five wives. Three of these were sisters, while the other two were parallel cousins (classificatory sisters) of these. This man was not a chief but a person of considerable maturity and distinction, being about the best hunter in the band. The chief, however, had three wives, two of whom were sisters, while the third he had [83] inherited from his younger brother who died. One of the chief's other brothers also had two wives who were sisters. In the other polygynous union, the man had inherited his second wife from his mother's brother who had died and left no other brothers to whom she could pass. On the whole, plural marriages tend to occur among the chiefs and the better hunters, who are people of the highest status."

1: Holmberg--88 (1941-42) 1950 Siriono
116, 587, 768

"A widow or widower may remarry within a few days after the death of a spouse. In three deaths which I observed, the widows were married by levirate husbands on the third day after the mortuary rites. In two of these the widows passed to the deceased's oldest brother; in the third, to his parallel cousin (classificatory brother)."